

THE BETTER WAY

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THE BETTER WAY

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Original Essays.

Written for the Better Way.

DISCOURAGING INVESTIGATION.

W. F. PECK.

A syndicate or committee for the systematic and scientific investigation of Spiritualism has been formed among the liberal and progressive ministers of Boston and New York, among whom are the following well known names: M. J. Savage, Heber Newton, E. E. Hale, Mary A. Livermore, and others. This committee, in their prospectus, say:

We only propose to concentrate our efforts on the narrower fields of Spiritualism, pure and simple. That Modern Spiritualism has sources in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts. Is the movement founded on fact or delusion? Does the world know? And if it does not know, is it not time for a few truth-loving persons approaching the subject in a serious frame of mind to investigate it, guided by purely scientific methods?

Is it not in the best interest of humanity that this matter should be settled, if possible, once for all? If it be delusion, the contagion has spread far enough, and done damage enough already. If there be truth, the world would be benefited by the knowledge. With this feeling the signers have decided to issue this appeal, asking you to join with them in carrying on the work of the Psychic Investigation Association.

There are some expressions in the above which are open to criticism, such as the naive implication that the proposed investigation is to settle the question, "if possible, once for all." Yet, on the whole, it is a movement which should give joy to the heart of every true Spiritualist. The high character and standing of the parties interested is a sufficient guarantee of the earnestness and sincerity of purpose which animates them, and if the best facilities are furnished them for the prosecution of their object, the result cannot be otherwise than beneficial to our cause.

I observe, however, that some mediums, and some rather thoughtless Spiritualists are disposed to deride and ridicule the proposed investigation, and to belittle its results. Such people, in my opinion, are not true friends of Spiritualism. Their motives may be all right, but their judgment is defective. Fraudulent mediums may be expected to object to anything that approaches crucial investigation, but the true medium and the sincere and wise Spiritualist will invite all such efforts, and more especially when made in the apparent spirit actuating the above-named ministers.

The ridiculous and abortive attempts of the Seybert Commission to settle this question has disgusted many Spiritualists with all such efforts, and justly so. But it should be borne in mind that this is a very different thing from the perfunctory work of men who are paid to do a thing when they have no personal interest in it, and whose prejudices were all opposed to it. The public utterances of the leaders in this later movement prove them to be open to conviction, and prejudiced for rather than against Spiritualism.

The article published by Rev. Heber Newton a year or two ago, was, considering the source from which it emanated, one of the most important contributions to the literature of Spiritualism that has appeared in years. It stirred the heart of the true Spiritualists like a trumpet blast, and helped him to realize more clearly the wonderful kinship of all religions, and the natural unity of spirit phenomena in all ages. Mr. Newton, while preaching to, and salaried by, a congregation of wealthy people, is a professed humanitarian, a lover of the poor, and a brave defender of their rights, in that respect, at least, a true follower of the carpenter of Nazareth.

Mr. Savage is a brave and progressive mind, one of the leaders of thought in the modern Athens. He has had much experience in spiritual circles, is convinced of the existence of occult powers possessed by mediums, but, like many other honest investigators, has been so unorthodox as to stand face to face with some of the wretched frauds that disgrace the cause.

All these people are of the highest character, both in morals and intellect. And though 'tis the fashion to express ourselves as indifferent to such considerations, yet it would be a credit to us and to our cause to convert such people and make them our allies.

Let us then, encourage them in their efforts to learn the truth. Let us ignore the apparent self-sufficiency—it is more apparent than real—and offer our aid and assistance in their search. A kindly and helpful spirit on our part will render them more amenable to our suggestions, as to the proper mode of applying tests, observing conditions, and reasoning upon results.

There is altogether too much disposition in our ranks to discourage investigation. This is not only true of mediums, but of others, and I trust that the example set by a New York Society a Sunday or two ago, as reported in the Herald, will not only not be followed by others, but will be frowned down at all times. Spiritualism is true, and truth never fears investigation.

Written for The Better Way.

A FEW PERTINENT THOUGHTS.

HON. SIDNEY DEAN.

Intellectual culture and the process of defining the machinery of the brain through which the mind works, is the foe of myths, superstitions and un-natural dogmas. He who to-day asserts that there have been no change of brain structure and texture, is no careful student of the development of the race.

That the brain is the organ through which the mind performs its functions is universally admitted. Its position, as the crown of the entire sensitive organism of the body, its position under its closed, bony dome where the mind can work in silence and unobserved by others; its methods of contact with the material universe through the eyes, ears, nostrils and complex vocal organs, and sensitive cuticle, fix its locality in the human organism beyond question.

That the brain itself, like the intellect which controls it, is under the great primal and eternal law of evolution, is the claim of scientists, and a part of the accepted philosophy of Spiritualists. The average modern intellect, not sunk in ignorance, has passed the race period of faith in myths in a universe of spasmodic administration called, even in our day, special interpositions of a supreme governing intelligence, who suspends nature's laws upon the requests of a certain class of his subjects, in authoritative and fixed theological systems, honey-combed with mysteries, and is now using its reason, its intelligence, its present comprehension of the orderly processes of nature and the great laws which underlie those processes, and is fast becoming emancipated and free from a moral, mental and religious slavery which, during the early, middle and even the later ages has held in check mental, moral and religious culture and advancement.

When the leaves of the book of geology began to be turned by scientific hands and its pages read by scientific minds, the claim, so long made and asserted with creedal emphasis, that the first chapter of the book Genesis contained the true statement of the creation of earth, both as to method and time,

fell flat and dishonored among all educated, scientific minds. In vain the dogmatists set up the claim of direct inspiration of the contents of the chapter of an act of the infinite intelligence. The reply was pertinent and convincing. Is the supreme intelligence a truthful being? If so, how could he inspire such a myth with such teachings, at the same time write fact and low and evolutionary development upon all the leaves of the book of nature for higher intellectual generations to read, study and comprehend? Did he not know that the scientific minds of later generations than the old patriarchs, would find even upon the scarred face of the earth, the evidences of the drift periods of formation and adjustment, and also readily find the varied formations from primary rocks to animated and seed-bearing world?

The old teachings and the beliefs fell, never to rise again, and the eternal lake of burning, for non-belief in the myth, fell also from its throne over the conscience, with its sceptre of fear so long terrorizing the human soul.

And so also, the claims of special revelation in and through human language, are being placed by the side of Genesis and geology; and the laws of philology with its science, are coming to the front to-day, to the explosion of other myths, notably that of Babel and accounting for the varied languages of earth by the descent of the supreme intelligence, in person, upon the plains of Babylon, and the ridiculous scene of confusion among the builders of the Tower of Babel. The root of the languages of earth lies in a deeper strata of the philological law than the hoarse cry for brick and mortar with which a tower equalling human ambition and human fear was said to have been commenced.

When and wherever the record touches upon a disclosure of law, or material force, it becomes subject to the critical examination of the advanced intellects of this and future generations. And thus far it has been to the destruction of myths and dogmas, and the enthronement of law.

It is vain for creedists to demand the suppression, or the torture of plain facts, or the negation of plainly observed law. The church must, nay, it will be forced to step abreast of the advance of modern discoveries in the realms of law and force.

As a higher and more intellectual force than any which had preceded it, moved the monk, Martin Luther, to disclaim the power of the Romish church to grant indulgences for crime against humanity, which indulgences serve as a screen to the guilty from punishment in the world of the hereafter; so, in this advanced age, the claims of Luther and John Calvin to correctly and authoritatively interpret the will and the acts of the All Father are not only questioned, but repudiated by their own successors. Who to-day believes in a personal "election and reprobation from eternity," irrespective of character personally built by choice? Not one. Each individual makes his own "election" of character, and suffers in his own personality the "reprobation" which his crimes against law calls for.

The Romish church anathematized Luther and with "hell, hook and candle," doomed him to an endless torment. It would have burned his body if it could have accomplished the feat with safety to itself. But it is yet to be made clear to the intellect of this age that under a universe of law any organization of earth has the power to touch, modify or change the status of a spirit after it has passed the mortal boundary. The "hell, hook and candle" business belonged to the earth of the "middle ages," not to the earth of to-day, nor to the spirit fields of the life beyond.

We are all under law, and the moral law as applied to character and character building must abide in and with the being, both here and hereafter; but no pope, priest, or church will be the delegated power from God to apply and enforce it. That special claim has also fallen from place and power in the emancipation of intellect and heart now taking place.

If we as Spiritualists are infidel to pope, Roman church, Protestant creedism, which has the musty sanctity of age about it, we are still religious to ourselves. In that respect we stand upon an equality with our would-be judges. They claim

to be religious. We admit the claim and commend them wherever and whenever religious virtue discloses itself among them. We also are religious, though they pronounce us infidel for not believing that every word of the Book was inspired. We are the more charitable than they, and thus come nearer the standard laid down by our brother of Nazareth, Galilee and Calvary whom they worship as God, the Eternal First Cause.

But their anathemas cannot alter a jot or tittle of our religious character, neither can they condition, in the least, our position in the sphere of our future spiritual life. If the creedal judgments of earth are binding upon spirit realms then every Protestant creedist who condemns us for studying and acknowledging all the laws of the universe—material, mental and moral—will himself suffer an eternal roasting in the sulphurous city of darkness, for not submitting to the dictates of the Roman church as uttered through the pope, cardinal, bishop, priest or council. And how much safer are they, with their orthodoxy, than the honest thinker and actor whom they pronounce heterodox?

Rome, as a religious organization, will pass, when it is ripe for its decay, under the law. Orthodox Protestantism will also pass, with its dogmatic creed, in fullness of time. Liberalism, so-called, will also feel the touch of a hand of power, and a higher and broader knowledge will supplant its present formulas of religious philosophy. Spiritualism will find its modifications also, as the coming generations approach nearer and still nearer the fountains of knowledge and power. And no intelligent Spiritualist of to-day will quarrel with the fact or the law of the fact.

Written for The Better Way.

COMFORT TO MOURNERS.

DR. H. H. BRIGHAM.

Bereaved mourners, I come to you with what I believe to be words of truth. May they make your affliction easier to bear, and your burden lighter. May they strengthen your hope, thus giving you happiness and peace.

When the sun disappears below the western horizon, ignorance says he has ceased to shine. When the moon and stars are obscured by thick clouds, fear and doubt declares that they failed to return to illumine the darkened world with their light. But wisdom and knowledge teaches that the sun and the moon and the stars are always shining; are ever constant, and hope affirms that the sun will return to-morrow, and the moon and stars will be seen as soon as the clouds have floated away.

And so it is with our loved ones whom we mourn as dead. Their love is as eternal and constant as the light of the celestial bodies. It is only our vision that is darkened. Our senses that failed to pierce the clouds and find the twinkling stars. It is only our senses that fail to see and recognize the dear ones whose watchful care and tender love and sympathy is still all our own.

Could we but brush the mists away and open our clearer vision, we should behold them with extended arms and open hands, ready to embrace us and be-grow the sympathy and aid we so sorely need.

But with our dull spiritual senses and closed inner vision, we are sadly unconscious of their presence, although they try by a thousand methods to lead us toward the right. Even failure does not discourage or dishearten them, they never turn disgusted from us, but remain with us through our successes and failures, down to the very last moment of earth's toilsome journey.

Who has not felt that sudden and unaccountable impulse to take a certain course, that perhaps has changed all the plans for a day, a year or even a whole life? Who has not realized in after time that obedience to that sudden impulse saved them from sorrow if not utter ruin? Living as we do in a world controlled by law, blind to the past, the future and the vital issues of the hour, how could we safely pursue our dangerous journey through life if we were not guided, protected and constantly surrounded by love, by intelligent, watchful and tender, loving guardians?

But the religionist will tell you, you

are saved alone by the grace and mercy of God, in answer to your prayers. A good theory. But I would ask if God himself does not require agents to carry out his plans? Are not angels his ministering spirits? And who are angels but men who have grown wise and therefore more perfect than we who would be most likely to be with us, to love us, watch over us and care for us?

Who would help us in great emergencies, turn us away from danger, throw about us those powerful, magnetic and hypnotic influences with such potency as those who are most near and dear. If there is a spirit existence and a spirit world, if it is possible for one to return it is possible for all. The same road that is open to one is free to all, and those that love us most are with us always and ever. When we need them, when they can benefit us, they are with us to aid us, whether we know it or not. And I fully believe that they are with us constantly, and are so closely allied to us that hardly an act occurs, or a thought is generated, that is not associated and shared by them.

Then one may ask the question: "Is this my thought or action, or that of my spirit companion?" And I would answer: It may be yourself or it may be the spirit, but oftener, almost always, it is the result of the combined and harmonious union of both.

Spiritualists and all people feel they must go to a medium in order to hear from their loved ones, and that they can hear from them in no other way.

Now, I believe, that no one sits down for thought and reflection, but that some loved one sits by their side and they are impressed by them and may chat with them if they only seek to understand the way. And the first step towards this understanding of the way is to recognize that the thought that comes is from an intelligent, loving being outside ourselves. As soon as this recognition is perfect, we can exclaim with Longfellow:

"And she sits and gazes at me

With those deep and tender eyes,

Like the stars as still and saint-like

Looking downward from the skies;

Tittered not, yet comprehended,

Is her spirit's voiceless prayer,

Soft rebukes, in blessings ended

Breathing from her lips of air."

Reader, did you ever observe how eagerly the bereaved one seeks the spot where they were accustomed to meet the loved one, who has vanished from sight? Why is this? Because there in that familiar room or place, soul meets soul. Then they are again reunited in one loving embrace and the mourning one goes away comforted, yet all unconscious perhaps of the cause. Here I am reminded of an incident that occurred once when I was speaking to a lady upon this subject. She was a strong opponent of Spiritualism and really thought she did not believe in spirit return. I saw a tear gather in her eye and her lip quivered and she said: "I know that is true in my own experience."

When my only child, a young man of twenty-two years, received an injury from which he died in a few days far away from home, they brought his body home and placed it in an unoccupied shop. It was very hot weather and the body was considerably decomposed and they told me it would not be well or safe for me to see him. But unknown to anyone I stole in and threw myself upon his body and prayed that I might die then and there.

In my great agony I wanted to tear my very life out and never leave my child again. Then I heard him speak to me, whether I heard with the ears or heart, I know not, and he said: "Mother, don't feel so badly, don't cry so, it hurts me, I cannot bear it, you must be reconciled. It is all right as hard as it is and all for the best. This body is not me. It is only my old clothes. Dry your eyes and go into the house and I will go with you. I will comfort you. I will always stay by your side."

My tears ceased to flow. A calmness came upon me. I went into the house and was quiet. I did not visit his body again, but after it was removed that shop became the dearest and most sacred spot to me on earth. I went there daily; it became my closet of prayer, and I always came away comforted, strengthened and happy.

Yes, our loved ones are with us constantly. We need go to no medium to

know this, but listen to our own consciousness, develop our inner self, live in harmony with the loved ones ourselves, and the world and we will not fail to realize their loved presence with us continually. The poet realized this, he knew it was no delusion when he wrote

There are more guests at table than the host
Invited, the illumined halls
Are thronged with quiet, inoffensive ghosts,
As silent as the pictures on the walls
The spirit world around this world of sense,
Floats like an atmosphere, and every where
Wafts through these earthly vapors dense
A vital breath of more ethereal air."

PROFESSOR SWING ON IMMORTALITY.

To believe well in a future beyond, it seems essential that one make the assumption of spirit a starting point, and then the whole material world becomes its servant, or decoration; but if, with Huxley and Darwin, we begin with the assumption of matter, there seems nothing to throw us over across the dividing ocean, and we must remain on the shore of dust, and hence death; for, move to and fro as material does from wild rose to full leaved rose, from ape to man, it always brings us at least only the dust. There is no immortal rose, however full leaved it may become. Death is its destiny. To get over this tomb of roses and of man it is essential that a spirit be assumed; a God, an essence differing from the vital action of the heart or of the roots of the wild flowers. In this study of man, after we assume that he possesses a spirit, the text enters with its single thought that God is not a God of dead souls, but of living ones. There is no manifest reason for supposing a soul made in such a divine image to be only an ephemeral creature, going quickly to nothingness, thus making God the father of the dead rather than of the living. All the reasons for creating such a being as man remain for continuing his existence. If, when the Creator had formed such a universe as lies around us here, of which our system is as a grain of sand upon an infinite shore, He finally concluded to make man a race to inhabit one or more stars of the universe, a race in the divine image, a human life of a few years would seem wholly unworthy of such a boundless material realm; for we cannot master its truths nor taste happiness in any three score years' career. Your children have shown their divine nature, have spoken a few words, have rejoiced in a few springtimes, and have gone hence, leaving you heartbroken. A brief career is thus not in harmony with the immense universe in which this life begins, and of which man is unquestionably the highest order of beings.

A Nut for Materialists to Crack.

The Christian Life tells this anecdote: "A devout minister was once asked by a skeptic if he followed preaching to save souls; and on replying that he did the cavalier rejoined, 'Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' 'No.' 'Did you ever taste a soul?' 'No.' 'Did you ever smell a soul?' 'No.' 'Did you ever feel a soul?' 'Yes, thank God,' said the preacher. 'Well,' said the cavilling doctor, 'there are four out of the five senses against me that there is a soul.' So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the tables upon the cavilling doctor, and being informed that he was a doctor of medicine, asked, 'Did you ever see a pain?' 'No,' was the reply. 'Did you ever hear a pain?' 'No.' 'Did you ever taste a pain?' 'No.' 'Did you ever smell a pain?' 'No.' 'Did you ever feel a pain?' 'Yes,' said the doctor. 'Well, then,' rejoined the preacher, 'there are, you see, also four senses against one to prove that there is no such thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul.'"

It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says about us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices. Longfellow.

Opposition is what we want and must have to be good for anything. Hardship is the native soil of manhood and self reliance.

TWENTY-FIVE YEARS.

An Inspirational Address Given by A. B. French at the Anniversary of the Children's Progressive Lyceum, Cleveland, O. Sunday Evening, January 19, 1891.

Reported for The Better Way.

Mr. Chairman, Officers and Members of the Lyceum: I have no language adequate to express the pleasure it gives me to meet you upon this happy occasion. It is always a pleasure to meet and mingle with friends, and this joy is greatly enhanced under the auspicious circumstances which have brought us together. You may well congratulate yourselves to-night upon an uninterrupted existence of a quarter of a century. Going backward on the swift wings of memory, this time seems short. But if we measure it by the changes which have been wrought, how much has been crowded in the five and twenty years now gone. When you organized, the great and busy city of Cleveland had less than 75,000 souls. The nation had just emerged from a cruel war, whose red hand cut a great swath in the bone and sinew of its population. Indeed, its population was less than 40,000,000, while to-night it touches nearly 60,000,000. During this period great cities have grown, new states have been added to the Federal Union, and all the interests of the Union largely augmented.

During these closing years of the 19th century have occurred some of the greatest improvements in human history. Our telephones and audiphones, improved railway and ocean services, and great manufacturing are all the product of the last few years. Moreover, what wonderful revolution and evolution in thought and the achievements of the intellect have occurred in this period.

Science has pushed forward with undaunted and courageous steps. The face of the world re-explained. Man has been hunting amid frozen icebergs of the north, in the fetid breath of the south, and walked by the torch of his genius into the dim and darkness of ancient caves, where human eye has not looked, or feet trod, for centuries.

The scientist has been watching with eager eye the revolutions of the tireless and sleepless stars, gazing with new zeal in the pale, dead face of the moon, and studying the phenomena occurring upon the burning crater of the sun. Nor has his work been less in the invisible world around us. With his microscopes, and in the laboratory of the chemist, he has pushed out farther into the unseen and eternal.

Each step has increased his reverence and humility, until he may well bow in reverent awe before the Infinite Spirit of the universe. We have been writing history and biography during these years. The history of great achievements, and the biographies of men and women who have shed luster on their day and generation, and then gone home to the secret of the universe.

Death, too, has gathered his harvest. His keen-edged scythe is always suspended over poverty's wretched hut, the palaces of the rich, and the halls of a nation. He has borne to earth everywhere precious dust over which weeping love has dropped tender tears.

When you organized, great minds, like Beecher and Chapin, were pleading for a broader and freer religious atmosphere. They have done their work, and the sighing breath of death hushed into silence their eloquent lips.

Nor has the change been less marked among your members. The children who formed your first groups have grown to men and women, battling in the active cares of life. No doubt, the kindly words they here received, and the impetus given to their thoughts, has helped to give emphasis to their characters, and make better and brighter their work.

Of the early leaders and officers many have walked down through the thick folds of the night of death, and out into the glorious sunlight beyond. You who survive have changed. Time's ever busy and deft fingers has frosted your heads, and covered deeper the furrows in your brow.

But let us congratulate ourselves to-night upon the glorious fact that the progressive Lyceum is paving the way to a broader and higher education for our children. It was, no doubt, inaugurated too soon for rapid growth and great prosperity; but not too soon for the spiritual and intellectual unfoldment of mankind.

Our old systems of education are becoming obsolete; they have already outlived their usefulness. They are and have been simply stuffing machines, where we fill young men and women with text books and the opinions of others, then put the seal of a college upon them, and send them out mere bookworms, wholly devoid of the power of independent thinking, and their lives mere shadows and futilities.

The educational systems of to-morrow will seek to outroll the individuality and genius of the child, rather than dress it in an educational straight jacket and cripple its thoughts.

Every human being born into this world is a fresh and original design. Nature is no mimic. No two are alike, and the object of all education should be to unfold this individuality. God never made but one Shakespeare, one Bacon, and one Lincoln, and he never will. Moreover, the great men of all nations

and ages have been those who, breaking the conventional fetters of early training, have pushed out like bold pioneers, blazing a path for others.

The Lyceum anticipates this, and seeks to help the mind to independence, rather than fill it with dry husks of obsolete ideas.

The Lyceum has no creed. It needs none. The world has already outgrown them. The men who impress our age most are those who have trampled religious creeds under their feet, and standing in the royal dignity of their own manhood, proclaim from the pulpit and rostrum their highest and noblest thoughts. I have sat in Chicago, touched to sublime enthusiasm by the eloquent words of Dr. Thomas. And I have looked upon the thousands who listen to the cultured sermons of Prof. Swing, and asked myself, whence the wonderful power of these men? The answer is plain. They are independent religious teachers, who have outgrown their creeds, and dare to give their highest thoughts.

Nor does the Lyceum seek to mould the belief of the child. Why should it? Belief is the result of soil, climate, education and environment.

Had you and I been born in India, under the shadow of the mighty Himalayas, and received our education there, with no other influence to impress us, we should to-night believe in the sorrowing Son of Sudhodama, who, fleeing from his father's court and became a hermit in the mountain solitude, and blend our voices with two hundred millions who cry, "I take refuge in Buddha!" Had we been born in Arabia, lived and worshiped there, we would alight from our animals and turn our face five times a day toward the temple of Mecca in prayer.

Belief does not make men and women perfect. It is what we are and what we do. Hence this Lyceum can prescribe no formula of belief for the pliant mind of the child. Nor does it seek to cripple it by forcing it to wear the fetters of a creed. But it does seek to help it to independent thinking, and to impress it with those moral duties, which alone make life worth living. It is not its mission to talk to the child so much of a future heaven as to impress him with the necessity of building heaven here. The seeds of all future heavens are sown in earthly soil, watered with the dew of love sheds over the altars of homes. To impress the child with noble living. To encourage its sweet affections, to entwine their loving tendrils around its earthly mates. To help it to brush with love's tenderness the wrinkled brow of age. To inspire it with the thought that the highest service of God is born in loving deeds to man, is indeed a noble work.

I congratulate and thank all the officers and members for what they have done, and bid you God-speed in the work before you.

Written for The Better Way.

HYPNOTISM.

C. H. MURRAY—No. 4.

Have you ever considered how much the conduct of people was due to suggestion? Its influence begins in the cradle and ends only at the grave. Although much of it is mischievous and misleading, left wholly without its influence mankind would not rise above the grade of idiocy. The infant at an early period suggests to her mother that he use his tongue, and looking earnestly into his face and repeating again and again a few simple monosyllables she finally obtains from him the first lisping words of language. Then she suggests that he use his legs and stand erect and not go on all fours like the brutes. Later it is suggested to the child that he take his books and submit to the discipline of school life, study hard, and make preparations to become a great man. You may say that all this is simply teaching. We will not quarrel about terms, but do you call it teaching when you go to the store and the positive minded merchant succeeds, in a way you are not prepared to ward off, in getting you to buy twice as much as you intended to and more than you really need? Here comes the politician with his loud reiterations suggesting that your duty and interest lie in voting for his party; otherwise the country will be wrecked and posterity will mourn. The preacher mounts the rostrum and suggests that you come to salvation through his ministrations and by his particular church, which he will suggest is a little surer and more gilt edged than other denominations. The doctor suggests by flaming advertisements or shrewd insinuations that your health and success depend upon taking his physic. On all sides you are surrounded by artful schemers, each of whom is suggesting something whereby he may get the money in your pocket into his own, or by which he can get charge of you in some way to serve his own interests. Shakespeare acknowledges the potency of suggestion in numerous places in his works. Thus King John says to Hubert in relation to Prince Arthur's death:

"How oft the sight of means to do ill deeds makes ill deeds done! Hadst thou not been by, A fellow by the hand of nature marked, Quoted and signed to do a deed of shame, This murder had not come into my mind."

Suggestion is always more powerful as a person is in a subjective state; a condition of acquiescence and unquestioning faith is the soil it grows in. The mind is then in a receptive mood ready

to be played upon by any authoritative or positive will. Thus we find people subjected to "undue influences" that carry them out of their orbits, as a larger planet will draw the smaller out of its path. All through life this effort at domination attacks the individual from every side. If he understands the philosophy of psychic force he will recognize in these assaults but different phases of hypnotism. In the conflict of life it is a most interesting study to observe the means employed by different persons and the "passes" they resort to, to put others in a state of hypnosis and subjugation. Even the juvenile speculator who nags you on the street to buy the last edition from the press, has learned the efficacy of looking you square in the eye and speaking in a most positive and mandatory tone. He is enforcing his first lesson as a hypnotizer, and although he knows nothing of the meaning of the term he has acquired the method that underlies its most successful application. In the affairs of life there are phases and degrees of hypnotism, and every one who is converted to this or that, does not necessarily have to be thrown into a dead trance.

It is in the profound hypnotic sleep where suggestion rises to the supreme. Like the herald Mercury the hypnotized subject stands with winged feet ready to carry out any mission committed to him. No consideration of reason or judgment will interfere to stay the swift flight of his mind in executing any purpose he is bidden to undertake. He exists for the time above the objective realm of nature, and while he is untrammelled by the distractions of physical life, his mind neither feels fatigue nor the burden of passing time. In this superior state he is undaunted by the immensity of the universe. Tell him to teach the shores of time to discover a fact, he will begin the task without hesitation and with the fullest confidence. His compliance is accompanied with the greatest cheerfulness; he will complain at no obstacle nor halt at any difficulty. Under such a spell a child has the endurance of a giant and the confidence of maturity. Is there anything to fear in this flight of faith? Nothing whatever. It is simply giving supremacy to spiritual force. It is the condition of genius. All phenomenal characters are but subjects of hypnotism, their organization being controlled by the better intelligences that sway them. They have their thoughts and themes suggested to them, and glow under the fire of inspiration while they express them. Helen Hunt Jackson said, "I did not write *Romana*, though it was written by me." A knight Beecher Stowe has made the same acknowledgement in regard to "Uncle Tom's Cabin." It should be understood that these sensitives are the instruments to carry out a great purpose. How often is it the case that those who have a mission are suppressed and crushed by the ignorance and folly of those who tramp down the finest flowers of the mind. How many sensitive mediums are made to fear the very gifts that would bless them. It has been a great loss to the world that people have been so afraid of ghosts and spiritual influences. Edgar A. Poe growing up under the bias of a false education begged his mother-in-law to sit in his room while he wrote at night. He could not trust himself alone with the spirits that his consciousness assured him were present. It is a cowardly superstition that makes us startle at the rustle of an angel's garment.

Some people have somehow acquired the notion that it weakens the mind of a person to hypnotize him. There is not a particle of foundation for such a belief. On the contrary, the mind under this force can be stimulated and strengthened by its proper exercise. I should like to ask any one who is acquainted with J. W. Colville, Mrs. Colby Luther, Mrs. Richmond, or Helen Stuart Richings, if he sees any evidence of mind weakness in these persons? Mrs. Richmond has been longer and more continuously before the public perhaps than any other speaker. She has been hypnotized thousands and thousands of times and has the power to hold an audience by the charm of her oratory as completely as ever. If hypnotism has a weakening influence it ought to begin to show on these speakers by this time. The proper exercise of the mind whether under hypnotism or out of it, always invigorates it.

Some people have been heard to foolishly remark, "Oh, I never would stand it to be hypnotized! It is dangerous; I would not trust any body to hypnotize me." And yet these same people will sit in a seance night after night and beg some spirit with whom they are not acquainted to control them and develop them. How can you tell how dangerous a proceeding this may be? It often results that dark and ill-disposed spirits from the lower sphere accept your easy treaty to control, and ere you are aware the baleful influences of false compass you about and you have to fight a battle with unseen enemies that almost if not wholly overwhelms the courage and sickens the heart. A proper application of hypnotism in the beginning by some one you were acquainted with would have avoided this disastrous experience and warded off evil. When it is understood that hypnotism is the gate by which those who seek mediumship may go safely to the goal they covet—providing they are naturally qualified

for mediumship—there will be less risk of harm or misdirection, and tests for spirit control will begin with hypnotic control.

The assertion that the person who superintends a hypnotic subject, leaves upon the latter any deleterious influence that may prevail in his own physical organization at the time, is wholly without any foundation. There is but one method by which any ailment can be transferred from one person to another by the influence of hypnotism, and as that lies out of the scope of these articles I shall not treat it in detail; simply saying that under its conditions both of the persons, the one that has the malady, and the one to whom it is transferred, must be in a state of hypnosis at the time the transfer is made. Furthermore, they must be mutual sympathetics or the transfer will not take place. By mutual sympathetics is meant such persons as, while in a state of hypnosis, and drawn towards each other during the hypnosis. It is observed that all persons are not mutually attracted when hypnotized. Some repel each other, while being attracted by others. Hypnosis affords the surest means of warding off physical ailments and protecting the medium against either those originating in earth life, or those that yet adhere to the conditions of unprogressed spirits; the latter of which are fully as much to be dreaded.

I wish to cite a case or two where bad habits have been overcome in children by the aid of hypnotism.

While yet a babe in arms, the boy Emil P., now eleven years old, had acquired the habit of continually holding the second and third fingers of his left hand in his mouth up to the middle of the second finger. Ever since then and especially evenings, he was in the habit of "sucking his fingers and he could not go to sleep without holding them in his mouth. He also did it in the daytime, when he was not obliged to use both hands at once. In order to overcome this very bad habit, everything had been tried—entreaties, threats, castigations and other forcible means—but without avail. Constant disorders of digestion were caused by this ugly habit of putting his often dirty fingers in his mouth. His nails were bitten off and his fingers were covered with thick swellings, when a hypnotizer was consulted. He hypnotized the boy in a few minutes by letting him stare at a brilliant object and by suggesting sleep. By verbal suggestion he then ordered him to go to sleep of his own accord in the evenings without putting his fingers into his mouth. This suggestion was repeated firmly three times, while the boy was in hypnosis for five minutes. Awakened he declared that he certainly had heard B. speak, but that he had been completely dazed and without will and that he could not remember what B. said. On that evening to the parents great astonishment the boy went to sleep without putting his fingers into his mouth. During the day he sometimes had the temptation, but resisted. To his grandmother he said: "It is strange that every moment I have a desire to put my fingers into my mouth, but I feel that I cannot do it." He was then hypnotized for the second time—more readily and more profoundly than before—and the same suggestion was twice repeated in a loud voice. When he was awakened after a few minutes, he knew nothing of what had passed. Subsequently he did not once yield to his temptation; his sleep became quiet and sounder than before; his stomach was cured and he has since enjoyed good health. Thus a confirmed habit of many years' standing, which had resisted all other treatment, was overcome by the first hypnotic suggestion.

Another case was that of a boy who was exceedingly dull and stupid at school. His mind appeared so sluggish that it was a seeming impossibility to teach him anything. He was hypnotized at intervals of several weeks and during the sleep he was told several times that he must be more attentive and studious. When awakened he remembered nothing of what had transpired, but the effects of the suggestion were immediate. He became earnestly diligent, and made good progress, and in a year's time was abreast of the brightest of the brightest boys in the school. When questioned as to the change he said he could not help studying; that some power within him made him keep at work.

A somewhat similar case was that of a young girl whose parents desired her to learn music. She was so disinclined to this course that her progress was very slow and unpromising. She was hypnotized and charged to increase her practice and open her mind to musical instruction. She became a persevering student and acquired as much in a few weeks as she had previously done in as many months. It was not until she became encouraged by her attainments worked out under the impulse of hypnotic suggestion, and her pride was sufficiently aroused by the praise she received, that it was not necessary to further resort to hypnosis as a means to stimulate her to action.

These examples but faintly indicate the extent to which hypnotism might be applied as a moral and intellectual agent.

When we realize that all that is, is right, and all that was, is productive of good, we will begin to understand the angelic state.—Mrs. Glading.

Written for The Better Way.

WHAT IS LIFE?

A. C. STICKLER.

A momentous question truly, and one so fraught with meaning that it would take volumes to elucidate the problem, if that problem can be solved by mortals. My endeavor shall be to point out some of the main issues pertaining to life, and I hope to be able to show clearly some defined duties belonging thereto. Our mortal existence is indeed a vexed question in many of its bearings; and we do well to consider often and seriously in the concentrated rays of all the light we can reach, the subject of life. Why are we here, and what relation does it bear to that of the coming, into which we shall enter when we shall have passed the change called death? First, let us look at the hypothesis usually presented by thinkers upon this subject. They tell us that mortal existence is a favor from God—that it is in his power to revoke at will all our privileges in this life, and that by the breath of his desire we may at any moment be called to give up our stewardship and enter upon the life immortal; that if we are just and honorable in our dealing, right-minded and sound in our motives, we shall receive a bright recompense; but if on the other hand, we are base, grovelling, sensuous and given to lies, either in word or act, our reward will be as certain, but not so desirable. Let us look still further.

If we believe in a supreme intelligence, an all-wise creator, we naturally ascribe to him the attributes which would, in our reverent judgment, best clothe him with supremacy and power illimitable. Our reasoning faculties demand a hearing, and if we are wise, each will weigh this subject for him or herself. It is a stubborn fact that in every soul there is the conception of divinity, shaped and moulded according to the capabilities of that soul to fathom and comprehend the subject before us.

It is impossible for another to accept the exact conception of the God whom we worship in the temple of our inner nature. Bearing this in mind we shall be the better able to see why the world en masses cannot accept our true conception of the supreme intelligence.

We are created with differing minds, subject to varied conditions, favorable or unfavorable to growth and development; we look at the same object and call it by different names, simply because we cannot see alike and to each it seems true which the vision presents. So, looking at this all-important subject, we differ naturally and wisely, for our differences makes us students and investigators, and by the opposing view of others we are led to bring our own thoughts to the surface, clearly defined as may be by the light which we have grasped. But to return to the points from which we have digressed.

The main issues of life—what are they? To lead an honest, true life requires daily effort, and will cause us self abnegation and a fight to exclude selfishness from our hearts. To be upright will require earnest thoughtfulness, high inspirations and our souls must rise on the wings of prayer for heavenly assistance.

To be spiritually minded we must be pure in thought, making our souls ready to receive holy visitants from the realms beyond. We must be meek and lowly, casting out pride and her attendants—must put on the mantle of charity and work deeds of true benevolence.

To wear noble manhood and beautiful womanhood we must seek to know all things good and holy; we must make our lives in accordance with the promptings of the still small voice within, and by raising a high standard, seek to rise above the low conditions of earth.

Our duties are plain and imperative. The great teacher, our elder brother, gave us many valuable precepts and rules. In following his teachings, rightly interpreted, we cannot fail to perform the different duties pertaining to this life. Let us seek truth earnestly. May we have the holy desire to follow wisdom, and may our thirst for knowledge lead our feet right speedily in the pathway which leads to revealed truth. Then shall we know that it is not our duty to live for our own good alone, but that we owe humanity all that love and charity may bid us lay at their feet. It is our duty to investigate for truth, and as we find it, prize it for ourselves, and show it unto others. If we walk in this way, day by day shall we receive in part solution of the enigma, "What is Life?"

Written for The Better Way.

MEDIUMSHIP—WHAT IT INVOLVES.

LOIS WAINBROOKER.

(Continued.)

The people do not know that the superabundance of decaying vegetation steaming under the sun's fierce heat, so fills the atmosphere with poisonous vapors that but for the absorbent power of huge serpents, poisonous insects and ravenous tigers, human beings could not breathe it.

They do not stop to think that the laboring power of the people intelligently applied would so change the face of the country as to remove the producing cause of all this, that when there was no longer need for the poison to be extracted from the air to make it safe to enter man's lungs, then serpent and poisonous insects would disappear, that when the jungle was destroyed the tiger would have no hiding place.

As the intelligent utilization of the laboring power of the whole people would destroy the unsightly, the terrible, and the death-dealing in material life, so would the intelligent utilization of the mediumship, of the spiritual power of

the whole people, destroy the unsightly, the tyrannical, the terrible, the abominable which so abound in the realm called religious.

The earth has been monopolized for the benefit of kings, gods and their satellites, or has been left to go to waste, even so has mediumship been monopolized to enrich the centers of spiritual power, and the people have been left to go to waste.

But a new order of things has commenced. The monopoly of mediumship has been broken. It is in the hands of the people. There has not been time for the liberated forces to become educated to the work, but old conditions are being disturbed. We can hear the hiss of the serpent, and the snarl of the tiger and the hyena. The timid shrink; the fatigued are disgusted, and the polite are picking their paths, but still the work goes on.

Mediumship has been used to curse and enslave the earth till, in the reaction which has set in, another state of existence is denied, and mediumship denounced as an invention of the priesthood. How could it be otherwise than a curse, or at least, a questionable blessing so long as it was used for private purposes at the expense of the general good.

So long as the structure of society tends to exalt the few at the expense of the many, so long will our telegraph and our railroad lines be used to the same end, and so long will the warmth of the sun quicken earth's products to fill the storehouses of the rich.

Railroads and telegraphs cannot refuse to be used because their use tends to injustice. Neither can the sun cease to shine because the poor man has been robbed of his right to the soil. Mediumship follows the same law; it always has, always must, in connection with what is. So long as we have a God or gods whose rights are considered paramount to the rights of humanity, so long shall we have representatives of said God or gods who will consider their rights as paramount to the rights of humanity, and so far as they can control mediumship, there will be no communications which dispute their claims.

The Materialist, taking note of all this, declares that death ends all, that there is no continued life, consequently no communication from that to this. We know better, know that the priest no more invented mediumship than he invented sunlight. Mediumship, as before said, involves every human interest, and because not thus used, has proved disastrous to the general good.

But mediumship is not alone in this. The earth upon which we stand and the warmth of the heavens above us have been turned into instruments of torture by the hand of power. Men have been made slaves to win the favor of the gods, and even in this land of comparative freedom more than a billion of its wealth has been wrenched from the hand of toil to build temples to one whom Christians call God.

The personal God idea is the root of earth's tyrannies, and mediumship, the mediumship of the past through which it is said this God spoke, has been used to rivet the chains of the people; and how can it be otherwise? Can the astronomer announce a new star until he has discovered it? Can the telegraph give the result of a political campaign before election day? No more can mediumship be used for the universal good until the controlling power is taken from the hands of those who minister to a personal God.

It has been supposed that new truths come from above. Do fruits and flowers descend from above? Certainly not. That which is above descends and warms into life that which is beneath, but the germ of that which comes forth exists in the tree, the plant, or the earth. The descending warmth calls forth only that which is already there.

The tree of Humanity is rooted in matter. All that can ever come forth from it, through it, inheres in its central life. When, through the interaction of uncreated forces, the law of evolution brought to the surface the idea that man had rights which God was bound to respect, that an all-powerful being could not be justified in creating intelligences subject to eternal misery at the caprice of his will, the first step was taken toward the destined destruction of all arbitrary power.

The dead form, when fossilized, remains long after the life has fled; but the life of the institutions which have grown out of the idea of an all-powerful and uncreate personality, has not yet fled; it has only begun to wane. It is ours to hasten its dissolution, and then the power of the new life will grind its fossilized body to atoms, yes, even to powder, as Moses is said to have ground the calf which Aaron made.

Till then mediumship must, in a measure, act through the old channels, must conform to present methods or risk the martyrdom of its instruments; not perhaps, the martyrdom of the prison or the gallows, but the martyrdom of poverty, of ostracism, of all that the bitterness of the opposition which honestly believes that to speak against existing institutions is to be an enemy of all good.

True, this does not apply to all forms of mediumship; there is a sufficient demand for test and physical mediumship, if reasonably good, to insure the possessor against want, and such forms of mediumship do not call for the declaration of justice which those high in position, or powerful through wealth, so dread to hear.

Yet these phases are doing their work; are preparing the way.

(To be Continued.)

SLATE WRITING.

To the Editor of The Better Way.

Mr. Wells, urges me to write to you for him, as he is so overjoyed with tests received through my mediumship.

On the morning of January 3rd, Mr. John Wells, of Appleton City, Mo., asked me to hold a pair of sealed slates, which his eighteen year old daughter Rosa Bell Wells, had carefully prepared and sealed with a beautiful note enclosed, which was written thus:

Angels of light, brothers and sisters, in the name of our heavenly Father, the Creator, whatever your color or race might have been while you dwelt on earth, we greet you all with love, and if you have any word of encouragement and light for any of us as mortals we would indeed be glad to receive it. Could you not send some word of light to Walter, my own brother, something which will help him to start on the road of life, nobly and upright, give us all such words as you think we most need. Yours in the work for humanity.

ROSA BELL.

This is the independent slate message we received written in white upon one slate.

My Dear Rosa Bell: Why of course we have words of cheer, comfort, hope and encouragement for each loved one. My dear sweet sister we will do all we can for Walter, you need have no fear; he shall be guided into the right path, and if you will form a circle at home we will have more force to carry out the divine law of control. Sweet loved ones at home, I am with you ever, striving to guide you in the right path of truth, love and virtue. This spirit world is beautiful beyond all mortal imagination. We have only to wish to be with you, and lo! we are there, like the wind we go. Oh, it is sweet and holy to be a spirit if you have lived a good life. You know my dear mother, I passed away before I ever knew earthly sin. Therefore my life here, is one of sweet happiness, and the only time I am very sad, is when I see any of your loved ones in trouble. Grandpa, Grandma Wells, Uncle Henry and all the loved ones are here. Dear Walter be a good boy. Your loving sister, IDA WELLS.

This to me is one of the most astonishing incidents I remember. The sweet expressions of tender love for Walter, although strangers to me, yet I can feel each heart-throb of deep emotion; which Rosa expressed in the little message to the angel world in behalf of her brother. May the angel world ever guard such a sweet noble nature and lead her out in the broader fields of work for humanity. May those touching words from the angel sister be the means of an uplifting and awakening to the call for a higher, better life, and one of eternal progression and happiness for Walter.

Mr. Wells on yesterday received from this same daughter a large slate full, which is too long to copy. Each day the angel world are showering us with blessings, giving comfort and cheer to sorrowing hearts. Mr. Wells with tears of joy rolling down his face remarked, "Is it possible, are we worthy of such blessings and encouragement?" Although unworthy, yet we are showered with these blessings. That we may enlighten the world.

MABEL ANER.

"PHANTASMS."

To the Editor of The Better Way.

The following has been sent to the London Light, but as it may also interest your readers I submit it for consideration:

Through the courtesy of Richard Hodgson, of No. 5 Boylston place, Boston, I have had the pleasure of reading "Phantasms of the Living," Vol. 1 and 2, and the June and December Nos. of Proceedings of the Society for Psychical Research. I feel that the Society, while hanging on to materialism like dying men to straws, (and who can blame them?) are slowly reaching the great goal—Spiritualism. As the ground becomes untenable, step by step, the progress is noticeable, even from June to December. In the review of December there is less of the "Podmore" spirit, and more of the "James" and "Myers," ideas exhibited. Prof. James and Myers are more reasonable, than Prof. Podmore. It would be impossible for me to take time to write, or for you to give place for a lengthy review, but I should like to make a few remarks on one case, that of Mr. Rich, as reported on page 554, of the Society's proceedings for December, 1890. Prof. Oliver Lodge, (page 155, same edition) speaks of it thus:

"Another rather remarkable case arrived towards the end of my series of sittings, when this friend of mine was present, a message interpolated itself to a gentleman, living in Liverpool, known but not at all intimately, to both of us, and certainly outside of our thoughts—the head of the Liverpool Post-office, Mr. Rich. The message purported to be from a son of his, who had died suddenly a few months ago, and whom I had never seen; though my friend had, it seems, once or twice spoken to him.

"He addressed my friend by name, and besought him to convey a message to his father, who, he said, was much stricken by the blow, and who was suffering from a recent occasional dizziness in the head, so that he felt afraid he should have to retire from business. Other little things were mentioned, and the message was a few days later duly conveyed. The facts stated were admitted to be accurate, and the father, though, naturally inclined to be skeptical, confessed that he had indeed, been

more than ordinarily troubled at the sudden death of his eldest son, because of a recent unfortunate estrangement between them, which would otherwise have been only temporary. The only thought transference explanation I can reasonably offer him, is that it was the activity of his own mind, operating upon the sensitive brain of the medium, of whose existence he knew absolutely nothing, and contriving to send a delusive message to himself."

In this report, the words "upper self," "under self," "sub-conscious self," are frequently used. Now, with all due respect to the opinions of these learned men, I want to ask which is the most reasonable, to think that we carry about with us, from the cradle to the grave, another personality that we absolutely know nothing of, but that is itself conscious of all the acts of our lives, of our friends' lives, and according to the authority of these gentlemen of the world at large, past, present and future, and that can under certain conditions, like Christ at the well, tell us of that ever we did, or that our friends do not really die, but only drop off a few pounds more or less of flesh, and becoming invisible to our mortal eyes, are still in our midst, and under certain conditions can do the things which those learned gentlemen explain as being done and said by our other personality.

If it is not the spirits of our departed friends that manifest to us, but is really our "under self," why does this "under self" lie to us, by representing itself as a incarnate spirit of some one deceased? If it is really only our "under self," why does it not say so? All over the civilized world, wherever a circle has been formed, no matter what the nationality, language, religious belief of the sitters, or if they have no religious belief, they all tell the same story; "We are the spirits of your loved ones whom you call dead. We have seen neither God nor Devil; we are in spirit life; we are with you often, etc." Never has one said: "I am your second personality, your under self."

The Society is doing a world of good in its investigation of the various phases of the phenomena which we claim to be of spirit origin, and after the scientists admit that the phenomena in its various phases is genuine, the world decides the source of these phenomena for itself—and how it will decide, is easy to predict.

S. T. STODICK, M. D.

MIND READING.

It is too late in the day to dispute the existence of that wonderful faculty of the human brain, commonly called mind reading. There have been too many exhibitions of it, both public and private, under conditions which precluded the possibility of falsehood or deceit to leave its actuality an open question.

Writing upon this interesting subject the editor of London Light, widely known under the nom-de-plume of M. A. (Oxon), says of it:

The gift of thought reading, so notable in the case of Irving Bishop, and, more recently in the case of Johnstone, is closely akin to that of mediumship. That which enabled Bishop and Johnstone to do what they did was, probably, a special psychical faculty stimulated to a very high degree. So stimulated, it was fatal in one case, and produced in the other similar symptoms which only just stopped short of death. There is no apparent reason to invoke the intervention of an alien spirit in these cases. The effects were probably due to an exaltation in an abnormal degree of the innate powers of the incarnate spirit in each case. With this in mind we may ask how much of the phenomena of mediumship may be referred to the action of the spirit of the medium, or of the circle, or of individuals composing it.

Again, it is abundantly clear that the excessive use of these mysterious powers is very dangerous to health, and even to life. The parallel holds here, too, in respect of the undue exercise of mediumship. Hudson Tuttle (an American mind reader, writing in the Banner of Light), tells us that he has found the exercise of his mediumship in unpleasant surroundings, i. e., with those who do not understand its delicate conditions, or in the presence of a dominant antagonistic influence, so painful that he looks on it with dread. "When writing, sudden interruption is like a blow, it leaves me dazed and irritable." He says moreover, that the excessive exercise of his mediumship is very deleterious. "Once . . . having written nearly all the night, till the pen had fallen from my fingers in the middle of a sentence, the result was disastrous. At nine in the morning I had a congestive chill . . . from depleted vitality.

I am able to corroborate Mr. Tuttle's experience. In old days when our sittings at the late Dr. Stanhope Spear's were fruitful of such remarkable physical phenomena, I have been so depleted that the spinal column was no longer able to support the body. Sitting in my chair, unconscious, the upper part of the body gradually fell over to the right side, just as a candle placed too near the fire, would become limp and droop. I have risen from a seance, in which certain manifestations were more than ordinarily pronounced, feeling so weak as to be unable to walk alone. Even when automatic writing has been too much prolonged I have been so depleted of vitality that nothing but sleep, heavy

and long, has relieved the desperate weight at the base of the brain and the weakness of the spine.

The fate of Irving Bishop, still fresh in the minds of our readers, affords a sad and startling corroboration of the conjoint testimony of these two above named writers and mind readers. It is high time that this subject should be intelligibly inquired into and its conditions understood and appreciated.

Nothing is gained by resisting obvious facts by the cry of fraud. This is the last resort of bigots and ignoramuses. —Journal of Health.

CLAIRVOYANCE EXTRAORDINARY.

The Rev. C. N. Barham, of Nottingham, a well known amateur of hypnotism and clairvoyance, writing to the St. James' Gazette, of clairvoyance, among other things, says: When I resided at Whitstable, a maid servant of mine possessed this gift in a remarkable degree. At the first word of command she would fall into a deep slumber, which was accompanied by a peculiar twitching of the whole body. When in this state she could be sent mentally, of course—from one end of England to the other.

My son was at the City of London School. Just before the vacation I desired to know how he would stand in the class list and promotion order. In order to do this I post-dated the time. The railway journey, the cab ride, and the school were accomplished. The master was interviewed; he had never seen his interlocutor. Neither does he know of the singular occult influence which environed him. The numbers were given, and given correctly.

One other extraordinary instance may be recorded. My brother-in-law was engaged to a lady in East Yorkshire. He had given her a diamond ring, which she had lost. This troubled them both. I was written to. Times and places when the ring had last been seen were given me. The girl was sent into the hypnotic sleep, and the time was ante-dated to the day when the ring had last been seen. With some trouble the sleeper was piloted through her journey to the north.

Now a new difficulty arose. I had never been to the town, did not know the house, and she was unable to find it. Conjurung up an imaginary resident, I instructed her to make the necessary inquiries. The house and the lady being found, my clairvoyant took hold of the lady's hand, watching the ring. Here and there the lady went, always accompanied by her invisible companion. At length the ring was dropped in the orchard where the engaged couple had been helping to turn over the hay. Unfortunately, the hay was being carted. In order to trace the lost ring, I commanded the girl to hold it tightly and to submit to any hardship rather than relinquish it. With a half-smile she assented, and commenced to describe her varying experiences. She told how she was raked up, handed upon a pitchfork into a hay cart, trodden upon by clowns, and eventually deposited almost at the bottom of a heap of sweet smelling hay in the corner of a disused cowhouse. Truth is stranger than fiction. Acting upon the girl's story, a search was instituted, and the ring was found. This is no romance, but a bald and disjointed record of sober facts. I could easily fill a volume with far more startling records of what may, I think, be described as extraordinary clairvoyance.—Liverpool Courier.

THE OCCULT POWERS.

This is an age of progress in all things relating to physics, and the subjection of the plainly observable forces of nature to the requirements of man, in his most advanced civilization.

The inventive faculties have been given full play, and new and important discoveries made in untried fields hitherto looked upon as forbidden ground. The road to scientific achievement has been broadened into an open highway, where in the humblest votary may pursue his onward way without the fear of scholastic denial or ecclesiastic censure. It is only in the occult region of inquiry that a determined resistance is met, for there is nothing quite so difficult to overcome as the fixed opinions of the unlearned and self-satisfied. Their treatment of a question is almost wholly from a materialistic point of view. Any thing beyond the reach of their physical senses is apt to be ignored by them as speculative or impossible, hence unworthy of serious investigation. The superabundant proofs of entities and forces, undreamt of in their philosophy, are tossed aside as the vagaries of a visionary.

There has been put forth in the city of Boston once a week, for more than thirty years, a publication devoted to the promulgation of occult truth. It is known as The Banner of Light. Its editors are earnest men of ample scholarship and large experience in the chosen field of their ill-requited labors. Each issue of this paper contains a number of communications purporting to have been given by denizens of the supermundane world, who lived out their lives here, as we are living out ours now. They give facts in detail, to establish their identity, name, place of earthly residence, period of earth-life, and date and cause of their so-called death. Many very many of these messages have been vouched for as true, even to the minutest particular, and so far as we are informed,

not one of the published thousands has been shown to be false. Is there nothing in this startling fact which should awaken an honest inquiry into it from the very centres of intelligence? Yet the Banner is only one of many others of the same class. If it is the demonstration of a truth, all men and orders and creeds should know it, and take it home to their hearts and their daily lives. If, on the other hand, it is false, it ought to be so thoroughly exposed as never to repeat its abominations. It is only falsehood, that is to be feared. Truth should never be eluded or obscured, lest it disturb settled views, as it is much too often. For centuries the world was held in darkness by the worst of errors ecclesiastically enjoined and cruelly enforced. By all means, let us know all that is capable of being known of this bright and beautiful realm of the occult.

We are glad to be able to state that more recently the frequency of these phenomena have drawn to them the attention of the wisest and ablest minds of the two hemispheres, till it is no longer a thing to be wondered at, to find the laboratory of the scientist given to their scrutiny, and the pulpit here and there bold enough to do justice to a new idea and open the way to a glimmering of the new light, but

"Not to the multitude, oh! not to them. But to the sacred few, the circle small. Which found this world and was 'My all in all.'" —Halls Journal of Health.

OUR QUESTION DEPARTMENT.

We know from accounts there have been what are termed providential interpositions whereby great calamities have been prevented. Such being the case the question arises: Why do they not oftener occur?

Yours, R. S. MONTGOMERY.

ANSWER.

Whatever opinion we may venture to give on this subject it could be criticized; for all do not see truth alike. If it be true that calamities have been prevented, we have a fact that makes it possible for them to occur again, and facts are stubborn things. But some people would refute the providential part of it however much others would assert or try to prove it by incidents occurring previous to the "interposition," such as warnings, premonitions, etc. Thus it becomes a thing only possible to those who have had personal experience in the matter, or who have faith (intuitive sense) enough to know that such things can take place—i. e., who are conscious of the unseen without seeing. Now, as all are not thus gifted, we may take for granted that it becomes a matter of sensing so-called providential interpositions and thereby guarding against accidents; and they do not oftener occur because all people are not gifted to receive the warning when given.

O. J. W., says he has read that the spirit carries with it all the knowledge, feelings and memories of earth life, but himself has received a message saying: "The grand and beautiful law has ordained it so that we do not carry the memory of events which may cause us sorrow or pain."

ANSWER.

This answered fully would make a philosophy in itself, but suffice it to say that spirits speak from the standpoint they arrive at in the spirit world when leaving this. An undeveloped soul, who has to climb the ladder to happiness in the spirit world will tell you that all the memories of past unpleasant events are upon him, because he feels them in the present, being still in the sphere of trials he left—the mere casting off of the body making no perceptible difference. He who has reached a higher state there will tell you that he felt them at first but has now outgrown them and forgotten them. And he who arrives there freed from trials here—i. e., has outgrown his discords—will tell you he never felt anything unpleasant after he arrived in the spirit world, and consequently believes that spirits do not carry such with them.

THAT'S RIGHT.

To the Editor of The Better Way.

In an item of your issue of January 24th, you say:

"To chide Christianity because it waded through blood is ineffectual. Where would free America be if the Continentals had had any punctiousness about shedding blood—about shooting Britishers. All religion and history is based on blood or warfare, etc."

Now to me there seems a great difference between wading through blood to gain liberty and independence, and taking the same course to establish a religion. The first is a manly course when it becomes necessary to do so; in the other case it is a case of fanaticism. I contend that any religion gained by wading through blood is not worth having and is bogus. I do not read that Buddhism and some other religions were established in that way. What has the religious or spiritual nature to do with the exercise of brute force? Christianity therefore is not a finality and is destined to be superseded by something better; perhaps the religion of humanity.

H. L. BARNER.

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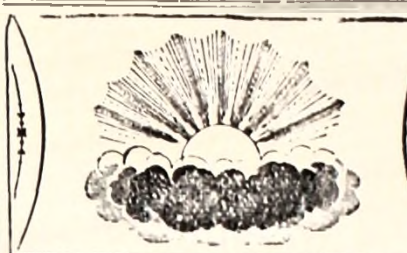
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A. F. MELCHERS EDITOR

CINCINNATI - - - FEBRUARY 21, 1891

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OUR MESSIAHS.

In Illinois a bill is being drawn out to reach pretended messiahs and put an end to Schweinfurth's claims as such; but in order not to interfere with the clergy, it had to be carefully worded.

Section I provides "that if any person pretends to possess divine attributes and by reason of such pretensions obtains any property of any kind, such person shall be guilty of a misdemeanor and punished accordingly."

A representative who is known as a wealthy farmer, a good Christian and a quiet conservative man, said in connection with giving away the intention of introducing this bill: "We will be as liberal as Pilate was. At any rate I presume he will come down and give the committee a talk in defense of his claim. If he can satisfy us that he is Christ, we may feel inclined to give him more license, but we want proof."

Very kind of the committee; but history is repeating itself, and if Mr. Schweinfurth cannot prove that he is a Messiah, why should we doubt the claims of the Jews eighteen hundred and sixty years ago. Did Jesus give any proofs of his Messiahship before the tribunal that tried him? Does that disprove that he was a Messiah? Will it disprove Schweinfurth to be one?

Though we are of the opinion that he is not a Messiah—no more than any other reformer, if he be even the latter—yet we believe the bill will meet with opposition from the side of the church, or cause much trouble should it be passed, for under it no clergyman can accept a gift without being in danger of having some malicious person charging him with misdemeanor; and our Catholic neighbors will be in a still worse predicament, for the whole principle of Catholicism is made up of taking all they can get, and always under the "pretense of possessing divine attributes." And if they do not possess them, who is to disprove it? What tribunal can positively assert that they have or have not, and how test it? Can the church give any sign of spiritual life? Not a whit. It is as dumb as the dead bodies that the priests say are awaiting the resurrection.

And furthermore, if a law be made that demands from a self-instituted religious teacher spiritual proofs of his authority, why may it not be construed to apply to all alike? Such a law on the statute would be the stepping-stone to an acknowledgement of mediumship, for only such can demonstrate the authority to speak for the spirit; and if Schweinfurth should be able to demonstrate this, what are the investigating committee going to do about it?

But because he should prove to be a medium, we are not claiming him for the cause of Spiritualism, nor as a Spiritualist. True Spiritualism has no Messiahs, does not want any, and would not have one were he sent down from the skies in the sight of the multitudes.

Spiritualism is too iconoclastic for that—too radical, too independent, too practical. Not that we advocate the iconoclasm or radicalism in it. We are rather prone to be conservative as long as we are proselyting, believing it to be the better way of advancing the cause so far as numbers are concerned. But if radicalism is insisted upon by our constituents we can be as much so as the best of them—only by it we are cutting ourselves off from the Christian side of life and need not hope for much from them, either in the way of favorable comment or converts. THE BETTER WAY has always been recommended for its conservative tone and especially as a paper that could be placed in the hands of investigators without shocking them or frightening them off. But whether our readers in general demand a more strenuous pull at the radical thought-string, or whether we are only temporarily influenced by the combative attitude Christian law makers are assuming, time must decide. But we shall, however, be conservative in our radicalism, and not allow levity or bitterness to usurp the

place of truth-telling, nor allow rant to take the place of true radicalism—if we have a counsel in the matter. Radicalism in its true sense means to tell the truth from its root up. Thus, if we say Christianity has corrupted this government, we are not telling an untruth. For the Chinese or the Turks certainly have not done it. It is not in their hands. It is in the hands of Christ's adherents—in the hands of communicants of the holy church, and elected by so-called Christians; for did not every voter have to take an oath according to antediluvian custom before depositing his ballot? Is not every such vote a Christian one? Is not every office holder sworn in on the same plan? Are they not then Christian office holders? And do they not appoint their deputies and install them under similar circumstances? And do not many after having been sworn in according to Christian law to do their duty faithfully (i. e., be honest) rob and steal all they can by jobbery and falsification generally?

Well, such is telling the truth without getting mad about it—i. e., such is true radicalism. But to become fanatical about it and make a fool of ones self by button-holing unwilling listeners or challenging uninterested skeptics to investigate or debate or attend our lectures, etc., or attacking them on the highways and byways and charging innocent ones with opposition to our cause, is not radicalism. It is only rant or a form of insanity with which Spiritualists—nay, not Spiritualists, but would-be Spiritualists—are often charged. True Spiritualism makes man calm, peaceful, content with all around him, and in that state of mind he cares not what others think or do. He feels charitable to all the world. He gives light when asked for it, but throws not pearl before the swine. He aids the seeker after truth to find it, but does not force it upon those who are not seeking. He preacheth not on the street corners, but enjoys his Spiritualism in the quietude of a happy home circle where loved ones can commune with him undisturbed; and where there are neither messiahs nor gods, seraphim nor saints, but unpretentious home folks that were: grandpa, daughter, mother, baby, etc., and where every member of God's household is his own messiah—an individualized god and needs no Illinois legislature to regulate him.

OUR WORKERS.

Living in the realm of progressive thought is the counterpart of a pioneer border life—one, in constant danger of a mental struggle, and the other of physical struggle for position or foothold on which to demand recognition.

Spiritualism has suffered this for years, as many of its votaries will testify. But all pioneer movements are subject to opposition. Old foggyism, bigotry and superstition, whether these movements are of a religious, political or social nature.

Spiritualism unfortunately (if it may be called a misfortune) embraces all three of these principles, and thus cannot be strictly denominated a religion. Its only religious feature is the Sunday service, and is perhaps a salutary measure to prevent persecution. Besides that, Sunday is the day set aside by the civilized world generally as a day of worship and Spiritualists like to conform to the customs of the land in which they happen to find themselves.

Outside of this Spiritualism is a science, or a philosophy as some prefer to term it. It treats of man as a microcosm of the universe, and through him the life everlasting (immortality) may be studied and proven.

Self-knowledge leads to a comprehension of God or nature, for man is an epitome of the same. Every man is a unit in himself and individualized out of the human born and bred in him through gestation, childhood, inherited evils, passions and virtues or his moral qualifications. All tends to good eventually. Evil, so called, is overcome by resisting temptation. Resisting temptation is good in itself. It either neutralizes the evil tendency of the force or passion that acts for that effect, or it develops a power of will that keeps the evil in abeyance. And either one is soul force or positivity of spirit—determination, character, potency, manhood, power, law.

As a ripened soul man enters the spirit realms and is like a flower in the kingdom of heaven so-called. But to ripen, as it were—reach the other shore fully individualized, he has to battle against odds in earth life. This combat is what develops the spirit, and those foremost in the battle of life, are foremost in the realm of spirit (heaven), with a previously established basis on which to demand recognition as spirits.

The pioneers or workers in a "new earth" always have the brunt of the battle to bear, but as suffering develops the soul, they too have the choice of position in the "new heaven"—partly in being the first comers and partly on account of their suffering, while their followers enjoy the fruits on earth like good orthodox preachers and other tale-end reformers of humanity.

Mediums and other pioneer workers in the good cause may therefore console themselves that if they have not a bed of roses to lie on here, they have one in store at all events for the future; and with which hope we say go on, brave the

storm, and pray (aspire) without ceasing; for every lane has a termination, and so have the trials and sufferings of men in the battle of righteousness.

OBEY THE LAW.

Joseph Steiner, a Mennonite of Richmond, O., refused to serve as a jurymen because of his religious conviction—the Mennonite faith forbidding such luxuries—but was given ten days for contempt of court without compunction.

Thoughtless people will undoubtedly cry proscription! Or, that such is intolerance. Quite the contrary. It proves a separation of church and state most emphatically. But whether in favor of one religion over another, is quite another question and is not supposed to exist in this case. We may cite instances where bigotry has been permitted to rule. But when a judge ignores religion entirely in his law affairs and holds strictly to the statute before him we are fairly on the road to freedom or progression out of old ideas where a judge must sacrifice justice for the sake of an individual's religious feelings or convictions.

The era of religious intolerance is nearly dead. It will be remembered by many that a simple denial of a belief in God once excused a man from jury-duty—and does in some States yet—but it has been bridged over by making an honorable affirmation as valid as an oath.

Does this not indicate the flowing of a big stream between church and state—the separation of religion from law?

Let it thus continue and every form of belief will be satisfied. As citizens all owe a duty to their State or the community in which they live, and whatever a man's belief, he must obey the law of the land, whatever that may be at the time.

ADMISSION WITH PERMISSION.

The following question with answer we find in *The Christian Union* of New York, and leave our readers to indulge in a comment of their own if they find it necessary:

What are the grounds upon which enlightened Christianity rejects Modern Spiritualism? The Methodist minister of this town has created a sensation by declaring that Modern Spiritualism is in part true, and that the only way in which Christianity can meet it is to prove that it is all the work of the devil. He took for his text, "Brethren, believe not every spirit, but try the spirits whether they be of God."

Spiritualism, or, as we prefer to say, spiritism, as held by those who profess it as a system of belief, is understood to base itself upon the revelations of alleged spirits in preference to the revelation in the Holy Scriptures. This is the general ground on which an enlightened Christian should dissent from it. Another ground is given by the confession of the better educated spiritists that a great many professed "mediums" are charlatans and impostors. At the same time, many of the phenomena attributed to the agency of spirits are well established to the testimony, however inexplicable, by our present science. Also, many of the opinions held by spiritists concerning the unseen world are shared by many persons who are firm in the Christian faith. While the mysterious borderland which surrounds this world is being further explored for an explanation of the marvels which are alleged to be the work of spirits, we need oppose only such spiritism as professes it to be a substitute for and an improvement upon the revelation of Jesus Christ. See 1 John iv. 2, 3.

GEN. SHERMAN.

William Tecumseh Sherman passed to the immortal shore on the 14th, and like most great men, without professing "religion." "I believe in God Almighty," said he, "but I never got any further."

Did he mean into superstition or into the truth of salvation?

But as most great men are satisfied with a simple belief in God (intuitively cognizing intelligence as a universal cause) we may take for granted that such is sufficient for salvation.

Imbeciles, idiots, criminals and superstitious or ignorant mortals may profess a belief in the Christian doctrine—salvation by the blood of the lamb or faith in Jesus, but great men seldom do. Are such Christians?

Edward Werner's body was refused interment in the Catholic cemetery at Wheeling, W. Va., because he had been a member of the Knights of the Golden Eagle, though a member of St. Alphonsus Catholic church too. The objection is a ridiculous one and can only serve to make the Catholic element—at least the superstitious element in it—obnoxious to all right-minded people, and it is surprising that such babyish unliberality is still tolerated in this country. This may be excusable in such benighted regions as Serbia, Hungary and the darker portions of Poland and Russia, but in civilized Europe and here it is out of place and almost looks like a play of ancient times enacted to show the world how foolish people used to be. However, it is none of our funeral.

Our local ministers have been interviewed concerning dancing. Various opinions have been the result. Some saw no harm in dancing, others saw immorality in it; some saw the devil in it, others worldlyism in it—everyone according to what he had in him or of what his spiritual aura was composed—man seeing the world and its inhabitants subjectively, and the aura reflects them according to its ingredients—i. e., according to the make-up of the spiritual man, and the condition in which such men will find themselves at death of the physical. To judge by the various opinions but few of the preachers interviewed are as yet ripe for heaven. To the pure all is pure.

Concerning men who break away from party lines and exercise their independence, the Christian Union says: "It will profit no political party to borrow from the church its disused method of attempting to convert an opponent by calling him names." This may also find application elsewhere—notably in our ranks occasionally. Since the church itself calls it a disused method, let us not be guilty of employing it anymore, for it might be transferred to us with title deeds clear and without charge of recording.

In Heyworth, Ill., one faction of the Christian Church entered the meeting house during Sunday night, took out the organ and filling it with straw and coal oil, fired it. Only its charred remains were visible next morning. This happened in accordance with their opposition to having instrumental music in the services. Queer people some of these way-back orthodox Christians are, and then they call Spiritualists funny. The laugh looks like it's beginning to be enjoyed on the other side all around—isn't it?

Test-hunting detracts from the main issue of Spiritualism and keeps the investigator on the phenomenal plane. Reliable communications are not a part of the spirits that inhabit this plane and are therefore misleading—if not wilfully so, from lack of foresight, intuition, judgment, etc., as mortals are who prefer the phenomena to the philosophy—like attracting like.

Spiritualists should not complain when preachers denounce their religion. That is part of the Christian faith; and furthermore, Spiritualists are doing the same thing and the whole seems to be a case of "pot calling the kettle black." Let them talk and "him 'em again." This is a free country, isn't it?

Materialism is necessary to neutralize the influences exerted by orthodox, superstition and bigotry generally. Thus every form of belief is needed for man's progression; and materialism, being after all but a theory, may be classed among the beliefs needed for man's welfare.

A Wisconsin judge has decided that a dentist cannot legally pull a tooth on Sunday.

A good case of toothache would be likely to change his opinion a little and perhaps cause him to reverse his decision.

PERSONALS.

Photos received: H. S. L.

Contributions accepted: J. W. A., H. T., W. F. P., J. S. L.

The Thomas Battery Co., of Cleveland, Ohio, contemplates building a factory at Cardington.

Much comment is afloat concerning the ladies who so generously and nobly aided the cause and their society during the past season by their labors and untiring energy in disposing of tickets for entertainments, arranging suppers for the benefit of their society, etc. On the whole considered the ladies do their duty towards the cause, better than the men do.

Dr. C. H. Murray's essays on hypnotism undoubtedly have interested many as very timely reading matter. In today's issue the theme is renewed with one more article on the subject to follow.

F. N. Foster, spirit-photographer, recently took a photograph with the arms of a spirit infant encircling the sitter's neck.

Some of our readers don't seem to know as yet that the figures on the tag printed in conjunction with their names or addresses are intended to show the expiration of their subscription to THE BETTER WAY, and we would thus call their attention to this fact and ask them to occasionally look at it to see when their renewal is desired.

Dr. Eldridge is in Oakland, Cal.

Dr. Jackson and wife have returned to Cincinnati.

Some valuable correspondence was unavoidably omitted from this issue for want of space—among them an interesting one from Dr. Zell, giving an account of Dr. P. L. H. Willis' much appreciated ministrations in Dayton, O.

Mrs. F. B. Cabell of Washington, D. C., had her photograph taken by Dr. Stansbury, and from the folds of her dress was clearly discernable and outlined the head and face of a pet dog she had lost some years previous. Both the dog and other spirit faces were recognized. An article of explanation from her will follow shortly. The photo was sent us for inspection, but being the only one in her possession had to be returned. It proves that animals too are immortal.

Mr. George P. Colby paid us a flying visit on his way to his home in Florida. He has been East and West on business and returns South to be on hand for the spring tilling. Mr. Colby has a plantation and an orange grove in the "land of flowers," and occasionally works in the vineyard of Spiritualism as a lecturer.

Prof. Wooley in a lecture given at St. Paul, Minn., pays a glowing tribute to Robert G. Ingersoll and predicts a victory for him if nominated for the presidency of the United States.

Prof. J. S. Loveland has been added to our list of contributors and from whom our readers will hear shortly.

Mr. A. P. McKee, of Anderson, Ind., also took a look into our sanctum while in the city. Mr. McKee is a gentleman of refinement and intelligence.

Willard J. Hull, we understand, has determined to prepare for the field of public work, and in all probability will begin the season with Chicago, Grand Rapids, Indianapolis and Cincinnati. Those of our citizens who heard him at Cassadaga last summer speak in glowing terms of him as a lecturer and eloquent speaker, and have expressed a desire to have Cincinnati people in general hear him.

Dr. F. L. H. Willis lectures for the last time next Sunday for the Union Society, and those who have not yet heard him should certainly avail themselves of the opportunity, as he may never return—the doctor having the intention of vacating the rostrum—provided he will be permitted to do so and not too many urgent calls necessitate his return to the lecture field. However, it is hoped that a full house will greet him next Sunday.

Following Dr. Willis, the Hon. Sidney Dean will occupy the rostrum at the Union Society Hall. Mr. Dean is a man of sterling worth and inspirational ability; full of good thoughts and advanced ideas that will interest a progressive audience like Cincinnati's. Lookout for an interesting month, therefore.

E. C. Crofton, of this city, another good brother in the cause, has passed to the immortal shore where he will continue his life's work in behalf of a higher aim. He was well known and highly respected by all who knew him.

Dr. A. B. Dolson, the great magnetic healer and clairvoyant physician, of Maquoketa, Iowa, is not only popular among Spiritualists, but among church people who allow themselves to be prescribed for when sick. Many will take their chances on faith so far as their spiritual natures are concerned, but are beginning to relinquish their faith in the "regulars," so far as their physical natures are concerned, and so call on Dr. Dolson.

NEWS ITEMS.

Cardinal Gibbons is mentioned for the next pope.

New York burglars, the other day, stole \$600 sets of false teeth from a store.

The Atheistic political party in Belgium is working for universal suffrage, against Catholics.

The turning of the first spadeful of earth in work for the World's Fair took place on the 27th ult.

A bill has been introduced into the New Hampshire Legislature to extend the right of suffrage to women in that State owning taxable property.

A Maine school committee ordered Bible reading, and a Catholic pupil refused. She was expelled, and has lost a suit for damages in the supreme court.

Admiral David D. Porter died at his residence in Washington, D. C., on the 13th inst. He was born in Philadelphia 1813, entered the navy as midshipman 1829 and became lieutenant in 1841. During the late civil war he rose to the high position he held at his death.

If Senator Hart's bill regulating hypnotism in Ohio becomes a law, hypnotic influence, rather than insanity, will be set up as a plea of defense, and you will be able to "even up" by charging hypnotic control upon people you do not like, and make them suffer for your violation of the statutes.—Cincinnati Enquirer.

The people of Florence, S. C., issue a flat contradiction of the dispatches reporting the prevalence of fever in their town. They probably never heard of the epidemic holds away. It is now in order for the people of Rome, Ga., to contradict the statement that a person named Crispi is the cause of a cabinet crisis there, and for the people of Paris, Ky., to brand as an atrocious lie the report that the French Government has determined to prevent extreme nastiness on the stage of their city.—Philadelphia Press.

His infallibility the pope is at present hard up for cash to keep his "divine mission" in working order, and has resolved to charge an entrance fee on all persons visiting the Vatican museums. The official organ of the Italian government *La Riforma*, warns the pope not to do so, and says that the government will immediately take charge of the art collection when fees of any kind are charged.

JEFFERSONVILLE, IND. Spiritualism appears to be on the increase in this city, particularly among members of the Presbyterian church denomination. Some fifty members of the church have been so open in their spiritualistic belief that the Rev. J. M. Hutchinson, pastor, together with the board of elders, has summoned these members to appear before them and show cause why they believe in a doctrine the principles of which are antagonistic to the church. This unexpected announcement has caused a profound sensation in church circles, and interesting developments are likely to follow.—Exchange.

Bob Ingersoll, touched by the destitute condition of the children of the late Speaker Witter of the Montana house of representatives, gave a lecture in Helena Friday night for their benefit and added \$2,000 to a fund being raised for them. The eloquent agnostic refused any part

of the proceeds, and even bought a ticket which admitted him to hear himself speak. There are few people who will deny "Pope Bob's" eloquence, but his name is legion who deny that he is logical. And Legion may be true, but a warm heart and a generous hand will go far to make good the lack of a cold brain, remorseless logic.—Chicago Times.

Pathe Vodyzysus, of St. George's Roman Catholic church, Williamsburgh, N. Y., is on trial for assaulting Mrs. Czesnewicz, the wife of a laborer. She says she went to mass, and entered the sacristy to buy a holy candle. Pathe Vodyzysus sold her the candle, and asked her to cross the road to his house that he might bless it. She went with him, and before he began to pray over the candle he gave her a glass, of which he then kissed her, despite her struggle. He next gave her a glass of beer, and she became unconscious till she awoke next morning in the priest's bedchamber. He denies being guilty.

The N. Y. prospectus for the formation of a Psychic Investigation Association to be composed chiefly of Ministers of all Denominations, Scientific Experts, Professional Men, and Disciples of Different Schools of Philosophy, Cooperating for the Scientific Investigation of Modern Spiritualism is signed by the Rev. Miss J. Savage of Unity Church, Boston; the Rev. Edward A. Horton of the Second Congregational Church, Boston; the Rev. R. Heber Newton of All Souls' Episcopal Church, New York; the Rev. Edward Everett Hale of Boston, Mary A. Livermore of Melrose, Mass.; B. O. Flower, editor of the *Arena*, and the Rev. T. Ernest Allen of the Fourth Unitarian Society, Providence.

Somebody writes to ask if the democrats are not more soundly patriotic than the republicans. Yes, they are for the time being. The republicans have been in office so long that they have lost all their moral principle, and are going in with might and main for the perquisites. There isn't anything they won't do to retain power, and there is nothing they won't take if it is within reach. The democrats have been on the anxious bench for a good many years, but in '91 they will go to Washington with the promise of economy and honesty. But they, too, will fall from grace after awhile, and be as eager for the pickings and stealings as the republicans are now. Then the people will have to eject them with the same old cowhide boot which has done good service in the past. The corruption that we complain of is not inherent in either party alone, but is the common property of all parties. It is human nature to grab, and it is also human nature to turn out the grabber when he grabs too much. These peculiarities make our elections merry and stimulating. It seems necessary to our national health that we should have something to kick, and it will be the turn of the republicans to be kicked two years hence. The boot is well under way.—N. Y. Herald.

The tipping custom, says the Philadelphia Press, has crossed the Atlantic Ocean and appears to be establishing itself in this country in its most odious character. It is impossible to enter a restaurant, a hotel, or a barber shop in any of the chief cities without feeling that every attendant in these places is measuring you with an eye to your financial capacity for fees. If you are an old customer you are treated in the light of your past generosity or economy. Your presence is telegraphed from one attendant to another by a kind of Masonic signal. An obsequious greeting from the waiters, plenty of unoccupied tables in restaurants, and empty chairs in barber shops greets the man who has established the reputation of being a good "tipper," while averted looks and surly treatment are the lot of the one whom either habit or necessity compels to economize.

A Query.

To the Editor of The Better Way.

I wish to inquire if the law of your city prohibiting public exhibitions of hypnotism applies to snakes hypnotizing birds? If so I hope it will succeed as far as the snakes are concerned, for I always hated snakes and look upon their power as cruel and unjust.

H. H. BRIGHAM, M. D.

It is not impossible to find ladies of not more than fifty years old who let their pianos stay unopened because, they say, they are too old and their fingers are too stiff to play any more. But people who pass along a Winthrop street house, it is reported, often hear music from a piano fingered by Mrs. Matilda Sewall, who, though ninety-six years old, plays with the skill and energy of a girl.—Kennebec Journal.

How is This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.

P. J. CHESNEY & Co., Toledo, O.

We, the undersigned have known P. J. Chesney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRACY, Wholesale Druggists, Toledo, O.

WALDING, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Sold by all druggists, 75c.

Correspondence.

Omaha, Neb.

Dr. A. W. S. Rothelme, writes that he has been holding successful seances in various localities and frequently in private families, but has also met with much opposition in places where ignorance and bigotry ruled. In above city he has been doing some good work with his spirit telegraph. Concerning the statement made by Henry Newton in regard to Rev. T. E. Allen and A. W. S. Rothelme, he wishes to say that Mr. Allen was not a D. D. at the time, but was just about ready to enter college at Philadelphia.

Louisville, Ky.

The First Spiritual Church of Louisville has followed the example of the good brothers and sisters in Philadelphia, and has established Sunday afternoon spiritual missions, which are well attended. At the morning services President Reinhold spoke on the subject, "The body laid to rest, but the spirit born again to everlasting life." The services were well attended and the lecture well received.

At the evening service the speaker had for his subject "Spiritualism is a Bible truth, why not proclaim it." A large audience was deeply impressed with the lecture.

Preparations for our forty-third anniversary of Spiritualism are in progress.

Fraternally yours, GEORGE DREXEL.

Mantua Station, O.

A special meeting of the National and Religious Camp Association will be held in King's Opera House, Friday, February 23rd at 8 p. m. Business of importance demands a full attendance of both officers and members. The confirming of the present officers under the charter and plotting the beautiful camp site must be done, and demands prompt attention.

Conference meeting Friday p. m. on Saturday the 24th at 10 a. m. if desired, with good speaking music, etc.

Friday evening, the 23rd, the Spiritual Camp Association will give a grand ball and oyster supper in the opera house here for the benefit of the camp that promises a success. Come with a contribution for the supper and bring your friends. Welcome to all.

Respectfully, FRANK G. WILSON, Sec'y.

Dayton, O.

Franklin Thompson writes that the Spiritualists of Dayton are happy to realize—through their organization—that they may be permitted to speak in their own defense, and to be heard as a Cincinnati preacher was, who recently made his appearance in that city to denounce and expose Spiritualism—the gentleman in question in company with a Presbyterian divine belittling themselves to the Grand Opera House and there with fishing poles and other paraphernalia, showing the people how spiritual manifestations are done by fraud; i. e., as they would do them—not as they are produced through genuine mediums. The performance, however, was too ridiculous for any but very ignorant people to swallow, and so it did not deter sensible ones from investigating any how. In fact it only enhances the theapetities of many who formerly never thought of looking into Spiritualism, and our cause gains by every agitation of this sort—especially when coming from the church, for church people are more eager to search for the spiritual than materialists are, and thus the church loses every time it attacks Spiritualism.

Minneapolis, Minn.

We are informed that Bro. T. Wilkins has removed from Pierre, laid aside his rusty pen of politics and taken up the spiritual work of healing by magnetism and developing mediums in this place. He also delivered a lecture at Odd Fellows Hall last Sunday, in the meeting managed by Dr. and Bessie Aspinwall, two congenial and loving workers in the field.

All wish Brother Wilkins much success, for he deserves it and is a reliable man.

I have felt a strong desire to write to you since I began to notice the effect and workings of different spiritualistic forces. I myself, not being a Spiritualist, but an honest and interested inquirer into the truth of what this means to humanity. I have seen many mediums, but only arrived at a place where I saw the real genuine of truth, upon meeting Mrs. C. D. Pruden, who was, I understand, the first to perfect a permanent spiritualistic organization in this city, and who combines with her powers as a medium the powers of perfectly filling her sphere as a woman.

Her lectures are attracting the attention of thinking minds here. Her whole soul and strength is in her work, and impresses all who approach her with her perfect belief in what she advocates to others, and dares to live in the confidence that the influences that surround her are sufficient for her every want and protection.

This is the light that I sought to find. I can never surrender the majesty of my own mind. Then when it has done it is best to know that the spirit forces begin, is to me the most beautiful assurance that mortal can have and the principle of all strength.

New Orleans, La.

Never before in the history of the New Orleans Association of Spiritualists did such an array of mediums grace the platform as on Sunday, February 18th, at their hall, 50 Camp street. Dr. George P. Benson, our local medium, opened the meeting with a timely invocation. Mrs. L. A. Cook, of Chicago, related how she became a Spiritualist, and answered two questions by the audience in a satisfactory manner, closing with a poem, "Our Spirit Homes." Mr. H. L. Stanley followed with some well-chosen remarks.

Dr. T. Gates, of California, has been present for three Sundays, and lived things up and set people to thinking, was the next speaker, but soon gave way for Mr. G. V. Cordingley, of St. Louis, who astonished the audience by giving messages in poetry from the loved ones "over there," most of which were recognized and acknowledged.

Dr. Benson spoke for a few minutes, after which Mrs. Cook gave psychometric readings from handkerchiefs, not knowing who they belonged to, in a very satisfactory manner.

The officers of the association are much encouraged at their efforts to hold up the light of truth in this spiritually dark city. The spirit friends have certainly done their part to make the meetings interesting, not one being held at the new hall but what they have made themselves manifest.

As usual at this time of the year we are again afflicted with the presence of the so-called "spiritual mediums," but who are never seen at the meetings of the Spiritual Association, where, in all probability, they would be tried and found wanting.

Like everywhere else the gossip and tale bearer has been active at work, but I am glad to state that they are being found out and given the cold shoulder.

Wm. B. BODIE.

Springfield, Mass.—E. Hartford, Ct.

On Sunday, February 18th, Mr. J. Frank Baxter continued and concluded, for the present, his work in Springfield, Mass. A north-east snow storm prevailed all day, having set in the eve before, and streets were filled and everything laid. While, of course, many were de-

lained at home, and the management was disappointed in its greater anticipations, yet, despite all, large audiences, comparatively speaking, convened both afternoon and evening.

Mr. Baxter's program will show the pleasing nature of his work the best, though only by hearing and witnessing his exercises can one get any adequate idea of his methods and merits.

Afternoon—Song, "There is Sunshine Back the Clouds;" poem, "The Children;" song, "The Little Ones We Love;" lecture, "What Shall Spiritualists Do With Their Children Sunday?" song, "The Hand that Rocks the World."

Evening—Song, "The Best We Can;" poem, "Every Year;" song, "Golden Years;" lecture, "Spiritualism an Humanitarian Religion;" song, "The Psalm of Life;" an exercise in mental mediumship.

Mr. Baxter was greatly appreciated, as frequent applause indicated. His singing was fine, his lecture telling, and his mediumship enhancing and at times marvelous.

Mr. Baxter will lecture again in Springfield Sunday, April 15th and 16th, and the time, by hundreds, is anticipated with pleasure.

Mr. Baxter on Thursday evening, February 15th, lectured, sang and delineated spirits in East Hartford, Ct. and he was greeted by an overflowing house. He has lectured many times in the past in this place, though it had been some four years since he was last here, and he was remembered with great favor, and much was anticipated, and it is within bounds to say that he met, yes, covered every anticipation. It was the general verdict that in whatever capacity he presented his ability, he never before, here, did so effective a piece of work.

Mr. Baxter was entertained on the following evening by private parties interested in his career and work. He will lecture again here in April, also, probably, in Windsor and Suffield, near by.

Mr. Baxter's next work was announced for Boston, Mass.

SCRIBER.

Springfield, Ill.

As I have often been an interested reader of your paper, I take the liberty of writing you on a subject that is very interesting to me. Wish you advice I know of no other way, and I will try and not take too much of your valuable time. Myself and wife are converts; we have been taught to look upon this thing as only imagination, something to avoid always, by the church that it was not of God, but one of the false doctrines of the latter days; that Spiritualism was antagonistic to the teachings and the laws of God.

After a careful investigation, I must say I find no evil, but that it teaches the laws of God and truth. Where all alike are true and sincere I find only truth is given. Myself and wife are members in good standing in the Methodist Church, having been trained in that belief from childhood, we can truly say we find nothing in Spiritualism that conflicts with our ideas of God and the future life; nothing to condemn us for holding circles in our home, as we are now doing, my wife acting as medium. We number sixteen in all, true workers and believers; three or four of us are new converts or only a few months standing. We are having good success, receiving tests that cannot be denied, and proving the presence of an unseen power for good. For the benefit of converts our medium's chief control, by name, "Truth," has given us a series of talks that have fully explained the principles of true Spiritualism, explaining the reasons of the wrong stand the churches have taken in regard to this. Speaking from a biblical standpoint, so plainly, we all have come to the conclusion that Spiritualism is good and true, when used for God and truth, and are ready to say we are now biblical Spiritualists. We have kept a written report each week, hoping the time will soon come when all will see and know for themselves the truths of these facts, given so freely all over the land by our spirit guides and friends, we sign ourselves, yours sincerely for truth and knowledge.

D. N. LEPPER AND CLASS.

Pittsburg, Pa.

We have found the Spiritual Church of Pittsburg, in the past, to be a working body of earnest and social people. On our return here for the month of February we found that Mrs. Carrie Twing, who had preceded us, left an increased interest and a more hopeful body of local workers. Her control Ichabod, and Mrs. Twing also, are favorites with the great majority. It is a pleasing privilege to record success achieved by any platform or local officers and society in a cause of spiritual truth.

As a spiritual church organization here has prospered much better than as merely a society organized with legal functions. When will our people learn that to properly legalize their organic work is to insure the protection and respect they clamor for? There is no loss of selfhood, but a gain in self-esteem. To be respected it is necessary to respect one's self. As religious workers we are entitled to legal protection given to the churches. We are here so recognized by the public press and ministry. It is a great point gained. But we do not truckle to any preconceived ideas of churchianity in order to gain good feeling. We are distinctly a sect or class unto ourselves. We enjoy manifold ideas expressed by individuals in the great body politic. We are more actively evolving as an organized body, than could possibly be under the influences or efforts that are but spasms, or as is too often, an individual speculation.

The local society here rents a hall, but have entire use of it; hence it is fitted to their purposes, and can be freely occupied whenever there is necessity or desire. But little utility is found in only Sunday occupancy. Week-night meetings and seances will readily meet all expenses, and the Sunday services to be free to the public, is no complex problem that cannot be solved. There is no need to quarrel about organization. It is a simple question to solve. Surely public needs demand the solution. A State or national organization is just as simple as the local. Are we children to quarrel over little things. Surely the cause of humanity is greater than our desires, or our selfish interests. Agitate and push on the cause of truth for human unfoldment and so unite the world of spirit more closely with the world of matter!

The interest in spirit tests continues to be greater than for spirit philosophy, or any other opinion.

As a test medium Mrs. Kates continues to improve. She is attracting much interest here by the lucid and accurate descriptions given by her controls.

A remarkable instant of personation occurred last Sunday, when a spirit son controlled her and spoke to the mother. It was an instance of proof palpable.

A member of the society, Mrs. Harriet A. Bruynbroek, passed to spirit life Thursday, February 15th. At the funeral last Sunday a Methodist clergyman and ourselves stood together in conduct of the obsequies. To us he said, belong the service, as the deceased was a member of our church. As a recorded instance of our rights in the burial service, it marks progress. If we are satisfied to live as Spiritualists we should be willing to so marry, so die and be buried. In this consistency we should also be willing to help the cause with our legacies, instead of the many useless squanderings for fear of popular opinion. We hope yet to see a complement of justice from ourselves to the public, showing that the ebb and flow shall be for our own life and utility.

Fraternally, G. W. KATES.

Liberal, Mo.

This has been a most glorious week to us. We have had the pleasure of a visit from Mr. W. W. Aber and Mrs. Mabel Aber, of Springfield, Ill., who came on Monday last and returned home again to-day. They are most wonderful mediums. Mr. Aber, as a materializing, and Mrs. Aber, as an independent slate-writing, test and physical medium, are doing a work that no other mediums ever did in this part of the country.

Mr. Aber gave us seven seances with very gratifying results. Full form materializations came to friends, and were recognized beyond doubt.

We had one seance in the day time, on the afternoon of January 20th, in honor of the birth of Thomas Paine; and we had the honor and pleasure of hearing encouraging words fall from the lips of that gifted and sincere spirit, as well as the joy of beholding his noble self, as he was when he wrote Common Sense, The Crisis and Age of Reason. It was an occasion that we will never forget. Thomas Paine not only appeared and talked with us, but Professor Denton, Dr. Cutler, Judge Edmunds and others came and added honor and interest to the occasion.

Mrs. Mable Aber gave great satisfaction in her independent slate writings, in which phase she is splendidly developed. To one party of donors the slates were cleaned, one placed on the floor under the feet of the visitors, the other, a double slate, held in the hands of the friends, on both of which came communications from their friends. In all of her sittings the conditions were such that fraud was impossible without detection. But without these conditions, any one having the pleasure of meeting Mrs. Aber would know once that she would not condescend to the slightest deception.

Mr. and Mrs. Aber have done a great work here, which will fruit into grand results. One important work was to bring our spirit friends into a contract with our people to open and start a camp meeting at this place. Our spirit friends exacted a promise from us that we would move in that direction, promising on their part to assist. With that binding promise resting upon us, backed by the spirit world, we are going to act, and we know it will be a success. We already have the grounds; and have besides forty-two acres of land belong to the association within the corporate limits of the town of Liberal, which is cheap at one hundred dollars per acre. We have, besides, some money on hand, about three hundred dollars. We want to mortgage the tract of land in Liberal for one thousand dollars, to raise funds for the beautification of our campus grounds, which consists of a beautiful grove adjoining the town.

If any reader of this article has the money to loan at six per cent. interest he will be amply rewarded with a mortgage on the tract referred to above. The investment is safe, and the use of the money most commendable. We want our spiritualistic friends to take an interest with us, and we will build up a work that will redound to the glory of the cause and incalculable benefit to this world and the next.

G. H. WALSER.

Anderson, Ind.

Spiritualists of Indiana—For thirty-five years my home has been and still is in Indiana. My local interests are here, and THE BETTER WAY being welcomed into the homes and read by so many of my friends is my only apology in asking for space in its columns to address my people and all classes of liberalists. Thirty-two years of this time my business has been a public trance speaker, traveling over many States of the Union, speaking upon questions most closely related to the combined interests of the people, the protection and general welfare of the government. My audiences have numbered all the way from less than one hundred to ten thousand persons of all classes, kinds and grades of opinion; giving me a superior opportunity in coming in contact with and realizing the needs of the masses. All these years I have been known as the "radical speaker" upon all questions, my spirit speakers being of that class who knew no fear in the defense of justice to the entire people while in this life, and the intervening years till now have made them no less so. Whether the question for the occasion was political, religious or spiritual, they dare remove the rubbish which the administrative powers of our own country have so ruthlessly thrust upon the principles of liberty contained in our nation's republic, discovered in nature's relics ages ago, hidden by the powers of kings, priests and potentates, and wrested from them only by shot and shell, bullet and bayonet, and by the horrors of a revolution washing away its filth with the blood of sires and sons, protecting its untired strength with the heroic bravery of mothers, wives and daughters, making it the crowning glory of the nineteenth century, and most sacred to the lovers of liberty. My public work has not been, neither is it now, scattering sweet-scented flowers along the pathway of human life, nor in the flights of eloquence attempting to present to the gaze and understanding of mortals the beauties contained in the vast spiritual realms, the existence of which we have most conclusive proofs, but in defending the rights of man, woman and child in this life, trying to impress upon the minds of the multitudes that sacred houses are not the high-domed sanctuaries, but the homes in which dwell the fathers, mothers and their babes, also the time, talent and money used in compelling the people to worship a god unknown and nowhere heeded, better be applied in protecting the maternal fountain of life from which souls unending flow, tearing childhood from the embrace of priestly power, and the mother's life from beneath the hard, cruel heel of despotism.

When Oliver Cromwell won a victory in fighting against the king's troops he named it a "crowning mercy." When Spiritualism came into this age it brought to us a crowning mercy, and we knew as little of its far-reaching necessities in the protection of liberty as did England of the results of the victories of Cromwell. Though its advent was but a few years ago, yet it has decided the most wonderful and important of all questions, which is the continuation of individual life after death, retaining its demands, necessities and responsibilities. The wise and thoughtful no longer question this power, for it has withstood the criticism and commendation of all classes of persons and from all parts of the inhabitable globe.

But there is an unsettled question of great moment now pending before this nation which its citizens must decide; and to stop continued, premeditated destruction this decision must be without delay. The question is which shall be supreme in power, church or State? No lover of liberty need think long upon this decision, for since the days of the council of Nice the church has cast a shadow over every institution of liberty and stained and blackened the fair cause of freedom by the blood gathered from public massacres and private assassinations of women and men of wisdom of all ages and all countries. As Spiritualists more than others must feel the action of this power upon human life, which has already abjured this nation's government by anathematizing every form of liberty it possesses, and executed its anathemas to the extent of removing the children of Catholic parents from the public schools, to be educated not as citizens of a republic, but as anarchists to liberty. As both State and national adminis-

trative powers have remained silent regarding the execution upon these unprotected children of this mental curse, which is the crowning evil of our age. Hence something must be done, and we as a body must feel a determination to act in defense against this power by coming to the front without delay, for which purpose four years ago a State Association of Spiritualists was organized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property and do all business legitimate for such an association.

We have accomplished much more than was anticipated in the direction of the object to be obtained. Our annual conventions have called the people together from all parts of the State, increasing our numbers until a greater work is needed than can be done in one annual and quarterly meetings. Hence at one annual convention held at Indianapolis in October last a committee was appointed to locate a ground for an annual camp meeting under the control of the State Association of Spiritualists, which location is decided, and thirty acres purchased, five miles east of Anderson, near Chesterfield, and the Bee Line R. R. A beautiful grove on the south bank of White river, with good water and natural gas, and its nearness to the center of the State cannot fail to meet the approval of our people. With camp meeting experience and the energy at our command we have the right to say this will not be second to any spiritual camp in the United States. There are seven ways of reaching Anderson by railroad, making it one of the most accessible places in the State.

I have attended camp meetings many times in several States, and think there is no way in which a power can be consolidated, or an organization perfected as well as where the multitudes gather. That Spiritualists must meet this enemy to liberty we know. This cannot be done without organization. A concert of action can be better expressed in a State camp meeting than in any other direction. We must have this meeting this season, or much is lost, and as there is but one way in which this can be done, our people must rally to the front. We must have sufficient money donated for this year's improvements, that we can accommodate the people on the grounds with board, lodgings, the best of mediums of all phases, and the finest rostrum talent. This certainly can be done. The Spiritualists of our State have their share of money and are liberal. They also realize that the future prosperity of the United States largely depends upon a greater harmony with a more perfect unfoldment, and a closer proximity to those spirit forces of which none but they know how to utilize for practical results. Don't let us be slow in this matter; we have a limited time to make preparations for this proposed meeting.

Spiritualists having money which they do not need for the necessities and comforts of life cannot afford to withhold their assistance in this movement, and I ask each one who reads this to be interested in giving what he can, and obtaining such donations from the friends in their vicinity as can be spared; do it as quickly as possible, that those in the vicinity of this camp meeting ground, which, must of necessity, take charge and see to all improvements, may know what can be done. Don't pass this by and think you can wait, but send your money to Dr. J. W. Westerfield, Anderson, Ind. He is president of the association and will send you a receipt immediately on receiving the money. The association appointed me chairman of the finance committee, but I go to Philadelphia, Pa., for the month of March, hence will not be accessible. Don't delay; you will regret if you do. As ever your co-worker in the great field of human rights,

MRS. A. H. COLBY LUTHER.

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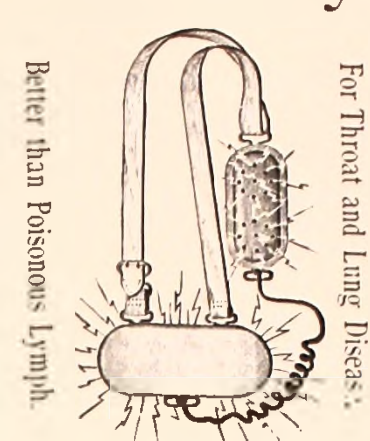
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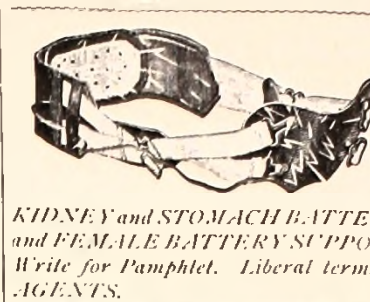
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